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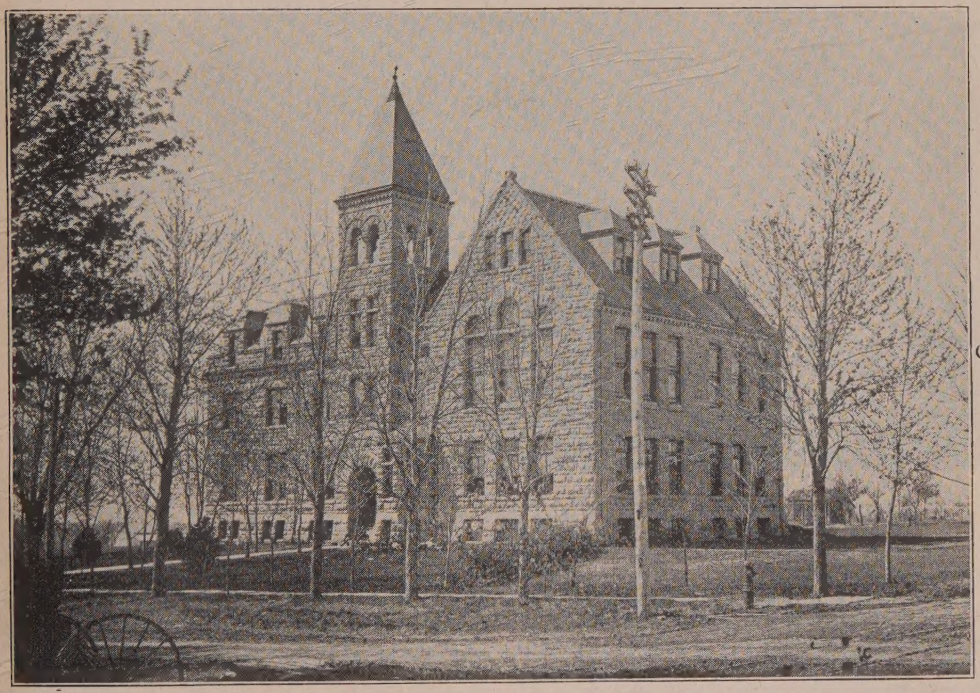
Luther League Review

Lutheran Education

IN recent years considerable progress has been made in the educational work of the Lutheran Church. Financial campaigns have been under way in many of the general bodies for the cause of education. This is encouraging. It is as it should be. Vice-now the Church is awakening to the fact that children should be reared in a way of Christian faith from the nursery upward. I believe there is in this country today a great spiritual awakening, and the Church is beginning to see that it has turned over



ST. JOHN'S COLLEGE, WINFIELD, KAN.

President Marshall has well said: "There is this thing wrong in many of the Churches, that, because Church and State are separate, and the states make the schools, the Church feels itself absolved from any duty in the direction of education of youth. The State is permitted to mold children from the age of six up through the time when they are going through college, where many of the professors are agnostics and atheists. But entirely too many of its functions to the State.

The Synodical Conference of the Lutheran Church has given much attention recently to education. In 1893 they established Concordia College, in St. Paul Minn., and St. John's College, in Winfield, Kan.

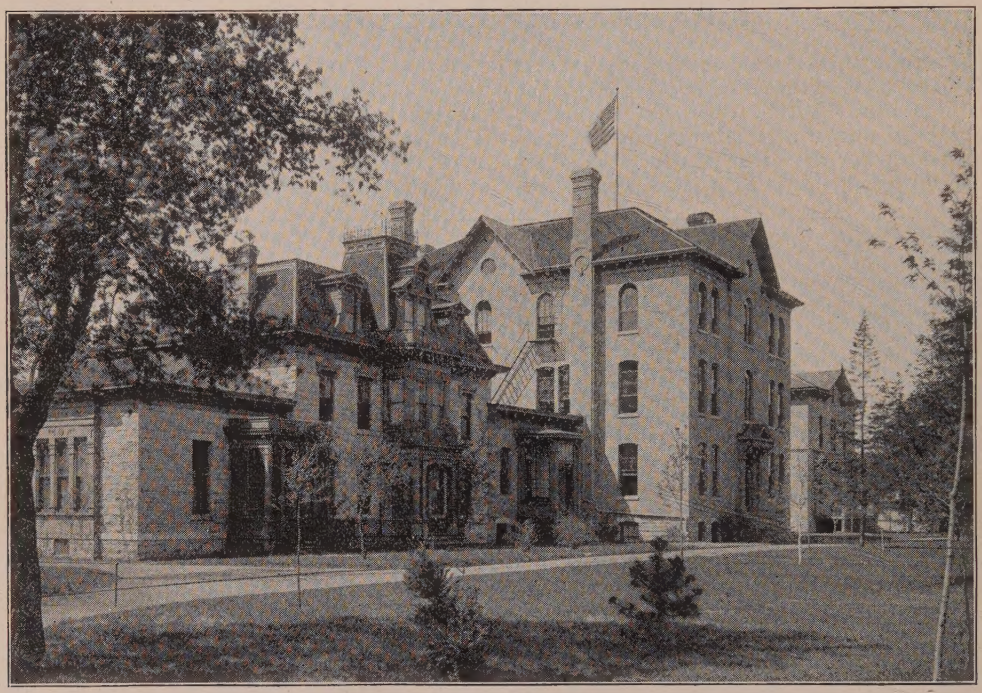
Winfield, Kan., is 225 miles southwest of Kansas City on the Walnut River, and has a population of over six thousand. It is

the seat of the State Imbecile Asylum. In 1886 the Methodist Episcopal Church established the Southwest Kansas College here. In 1893 St. John's Lutheran College opened.

St. John's College is well located. It has a handsome modern building well adapted to educational purposes. It is valued at $62,000. There are over 2,500 volumes in the library. The enrollment averages 118 students. Its aim is largely to equip students for the ministry. Since it opened its doors it has enrolled three hundred alumni.

educational system of the Synodical Conference, which numbers 3,046 ministers, 3,649 congregations, 778,500 members, and in 1914 established 119 new churches.

We are satisfied the estimate of education and the teachers' work by Luther is more important today than ever. Luther says: "For my part, if I were compelled to leave off preaching and enter some other vocation, I know none that would please me better than that of teaching. For I am convinced that, next to preaching, this is by



CONCORDIA COLLEGE, ST. PAUL.

Concordia College, in St. Paul, was also established in 1893.

St. Paul is the capital of Minnesota. It is a strong Lutheran center, at the head of navigation, about 2,300 miles from the mouth of the Mississippi River. Beside Hamlin University of the Methodist Church, St. Paul's College of the German Methodists, and Macalester College of the Presbyterian Church, there is Concordia College of the Lutheran Church, and four Lutheran seminaries.

The property of Concordia College is valued at $130,000. It aims to prepare students for the ministry. The average enrollment is 180 students in all departments, and since it opened in 1893 it has enrolled 650 alumni. Over five thousand volumes are in the library. It is an integral part of the

far the most useful, the greatest and the best labor in the world; and, in fact, I am sometimes in doubt which of the two is the better. For you cannot teach an old dog new tricks, and it is hard to reform old sinners, yet that it what by preaching we undertake to do, and our labor is often spent in vain; but it is easy to bend and to train young trees."

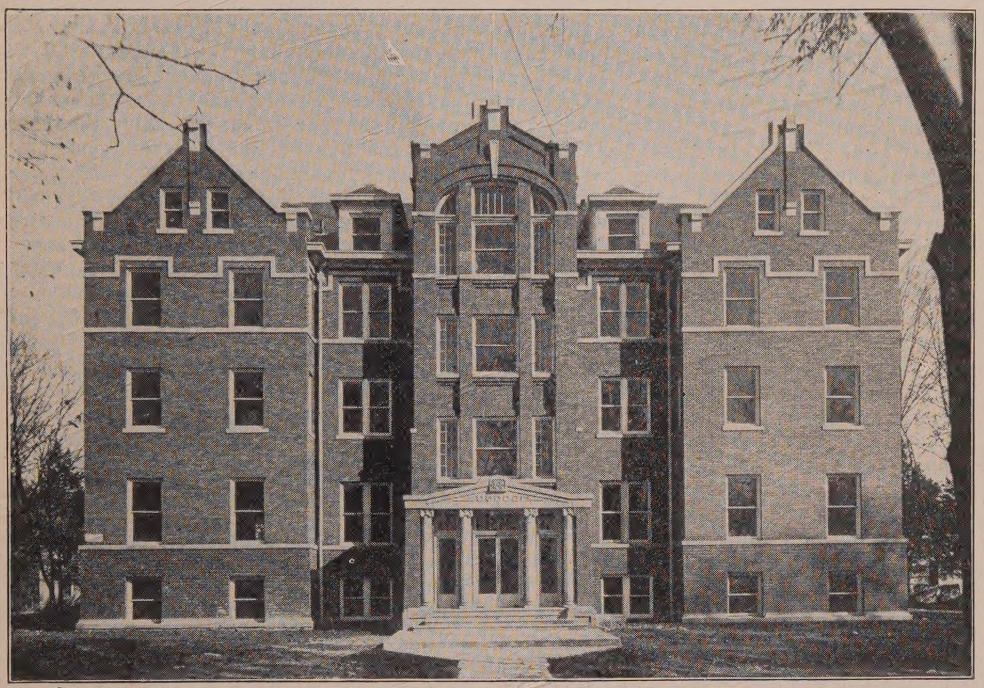
The German Iowa Synod has also given of its energy to the work of education. It has an educational center at Waverly, Ia.

Waverly, Ia., is on the Red Cedar River. It is the commercial center of a farming and dairying business. It carries on a considerable trade in its manufactured products which include condensed milk, butter, cheese, canned goods, fruit, and paint. There is also a large beet sugar factory. It has a

population of about four thousand. It has a good public library and operates its own water works.

Here are located Wartburg College and Wartburg Teachers' Seminary and Academy, under the control of the German Iowa Synod.

Wartburg Teachers' Seminary was opened in 1878. The property belonging to the institution is valued at over $60,000. There are eight professors, and an average attendance of 146 students of whom 23 are preparing for the university. There are about two thousand books in the library. It is a unit in the educational system of the German Iowa Synod.



WARTBURG TEACHERS' SEMINARY AND ACADEMY, WAVERLY, IOWA.

Rekindling a Light That Failed

BY MAY C. MELLANDER.

HOW many of us feel thankful that our forefathers who came in the beginning of the history of this country brought the Bible with them? Had they come to seek gold and wealth as was done in the lands to the south of us we would now be living under the conditions as they exist in Latin America today instead of under the privileges we have in our land.

Look at our nearest neighbor, Mexico. Not ten per cent. of the people know what the Bible is. They have many images in their churches, but are without the saving knowledge of Jesus Christ. Three-fourths of fifteen million people are illiterate. They can not seek for themselves, and they have had revolutions and struggles. The ecclesiastical yoke was thrown off in 1857 when church and state were separated. Then followed a religious war which brought about religious freedom and opened the door for the Protestant Church. If the Christian Church here had then seen its opportunity and had gone to offer the people what they were looking for, multitudes would have accepted Christ. Then, too, without doubt the sad history of the last couple of years need not have been written. Forty years ago, however, Protestants went into Mexico and where there was no Bible there are now 100,000 followers and 15,000 students in Protestant schools.

Think of South America with all of its wonderful natural resources. We find there in the large cities progress in many lines and also large universities where there are 100,000 students; and in Latin America students rule. Student life in our country is not perfect, but down there they are not fortified by Christian convictions. Not two per cent. have any interest in religion. There is a hopeful side, though. There is a responsiveness among these young men to the message of Christianity. Those in authority recognize the results and see in it a movement for international peace if nothing else. At the International Student Conference held in Uruguay, the Argentine, Brazilian and Uruguayan governments did everything they could to bring about a successful convention, even giving free transportation. A strong spiritual message tells on the lives of the people.

Then we come to our own possessions. There has been the same spiritual destitution. It has been shown in the domestic, social, business and political life. There has been an awakening the last few years. A new door has been opened and the pure Gospel has been preached. In the Philippine Islands, where twenty-five years ago the Bible was a closed book, it has now been translated into ten languages of the islands, and a million copies have been sold. These eight million people are at the door of the Orient, and what does not that mean in opportunities to spread the Gospel.

But as Lutherans we have not seen all our opportunities and consequently have not felt our responsibilities. The General Council has work in Porto Rico. This beautiful island can truly be called the "Pearl of the Antilles." In all the changes which have come to the people there during the last fifteen years, nothing has meant as much as the spirit of Christ which is gradually penetrating the island. It is that alone which can completely change the lives of people. Morality is necessary for a higher civilization, but religion is indispensable to morality.

There has been a steady growth in the Protestant Church on the island. The children and young people who attend the wide awake Sunday Schools are the missionaries who are helping to spread the good news.

In San Juan, the capital, we have two congregations. The one is English and made up of negroes who have come from other islands. They show that they have been under Christian influence in their island homes and understand what their Church means. Then there is a Spanish congregation made up of Porto Ricans. There are also live congregations in Cataño, Nemacillo, Palo Seco, Bayamin, Dorado, Toa Baja and several other preaching stations. The missionaries on the field at present are Rev. and Mrs. Ostrom, Rev. and Mrs. Anderson, Miss Schmid and Miss Probst, the last two having gone down this year. One of the pastors is Rev. De Alda, who was formerly a Spanish monk doing mission work in South America but who did not find peace at heart. He seemingly was led to our Church and which he joined. Last summer he was ordained a pastor after spending a year at the Mt. Airy Seminary. There are five Porto Rican young men who are preparing for the ministry. They have charges and are working faithfully while taking a course of studies under the direction of Rev. Ostrom and Rev. Anderson.

The Lutheran Church has a wonderful field in Latin America. The people like our service, our hymns. They listen to the pure Gospel. Shall we not walk in through the open door and offer them that of which we have so much?

GREAT STRENGTH IN SMALL PACKAGES

The thought of strength is not usually associated with insects—unless, perhaps, as an isolated instance one may have watched a busy little ant staggering along with a burden twice its size. Ants will carry loads forty or fifty times as heavy as themselves, says *Harper's Weekly.* The beetle can move a weight one hundred and twelve times his own weight. The house fly gives six hundred strokes of its wings in one second, and this enables it to go a distance of thirty-five feet.

Probably the most wonderful of all is the dragon fly. It can speed through the air at the rate of sixty miles an hour, and, more wonderful still, can stop instantaneously in its flight or move backward or sideways without changing the position of its body.

Hundreds of bees can hang one to another without tearing away the feet of the upper one.

It has been estimated that if an elephant were as strong in proportion to its weight as a male beetle, it would be able to overturn a "skyscraper."

In leaping great distances this strength is shown in another phase. If a horse could jump as far in proportion to its weight as a flea can to his, the horse would jump about two thousand miles.—Selected.

Is Music a Necessity to the Luther League?

(Read by Martha Erickson, a member of Bethlehem Norwegian Lutheran Church Luther League.)

IS music a necessity to the Luther League? I would say, yes, and a very important part at that. But why? is the next question. In order to answer this we must know what music is, what it means, and its origin.

What is music? Many people may point to the piano, violin or organ. These are not music, but instruments which we can only see. We may ask some one to play these instruments, and what we may hear may be very beautiful; but even this is not music. What we hear are melodies and harmonies of tune, and when we say they are beautiful, it is because it is beautiful to the ear. But what then is music? Music is that which is awakened in us when we play, sing or listen. It is that beautiful afterglow which follows after the sound has ceased. It is a language, and says something to the one who listens to hear a message.

In reading a poem, it is not the putting together of words that makes it beautiful, for we look for more than words; it is the thought, and the poet's life is shown through his poems. Let us look at a picture, one that may be world-famous. We may say, It is pretty. The colorings, scenes or characters shown may be faultless; but in order to get the painter's thought or story we must look for more, and when we have found the thought, we have a right to say, the picture is beautiful. The musician works for just this same thing. The only difference is that the poet can express himself with words, the painter with his brush and these may be seen and studied by the eye, while the musician must awaken your feelings through the ear.

In our day there is much music, but no matter what it be, religious, classic or popular, it in some way arouses your feelings. Some music may be sad, and lead our thoughts toward sad things; some is joyful, making us think of happiness; then there is music that encourages us, giving us new life, ambition and fearlessness. It is said that music is the inner life of man, and surely when man can give us so much in music it shows his character.

When reading and studying the lives of the great composers, how well we can compare their music with their lives. Beethoven and Schumann touch our hearts by their soft, melodious melodies, while Rubinstein gets one excited by the powerfulness we are bound to feel when listening to one of his compositions. There is a mystery, a charm, an indefiniteness about the language of music which the spoken word lacks wholly. Music touches us largely through our emotions, and each one of us is allowed to interpret the melody. It speaks to each listener in a language he can feel, though he may not be able to express his feelings in words.

Music in form of song is as natural to man as speech. It is in song that we get a definite thought of both music and words. The poet speaks of music as the soul of poetry. I am sure we are all acquainted with the beautiful poem and song, "Seated one day at the organ, I was weary and ill at ease." Read the first stanza, then sing it, then hum it. Does it not seem that the tune itself tells us the poet's thought?

Handel wrote the oratorio, "The Messiah." What is it that makes it so great? The words were taken from the Scriptures, the words of hope and consolation—and put to such strains that are bound to make one sit back and listen; for the deep spiritual feeling that comes over you, makes you forget everything.

The love and taste for music is given to man by God, and those who have it should act as ministers.

Music is probably as old as speech itself, and is natural to all nations, savage and civilized. The earliest mention of music or instruments is in the Bible (Gen. 4) where Jubal, the descendant of Cain, is mentioned as being the father of all who play the harp and organ.

As man became civilized, singing improved, and that which was at first accent of passion, joy or pain, became a study, an art. I doubt very much if any of us would find much music in some of their sounds. Early music and its growth, though very interesting, will have to be passed over.

We find both music and instruments were used in religious services, and the Hebrews thought that instruments were a necessity to get direct communication with God.

At the birth of Christianity music began to flourish, although it was purely vocal in the Christian Church. As the Romans had used instruments at heathen worship, the Christian Church would not use them. The singing was done between choirs and priests, the congregation being forbidden to take part in the singing.

Then came the Reformation. We all know what that meant; but do we know that Luther also reformed the music of the

(*Continued on page* 23.)

Luther League Topics

Fifth Week after Easter. May 9, 1915.

NOT OWNERS, BUT ADMINISTRATORS

Haggai 2:8; Luke 12:16-21.

DAILY BIBLE READINGS.

Monday, May 3—Eccles. 5:9-20.
Tuesday, May 4—Matt. 6:19-34.
Wednesday, May 5—Matt. 13:3-23.
Thursday, May 6—Matt. 19:16-29.
Friday, May 7—I Tim. 6:4-19.
Saturday, May 8—I John 3:16-24.
Sunday, May 9—Haggai 2:8; Luke 12:16-21.

HINTS FOR LEADERS.

Hymn 33. Psalm 19 (responsively). Gloria Patri. Hymn 222.

Scripture Lesson, Hag. 2:8; Luke 12:16-21. Prayer by young man. Hymn 166.

Responsive Scripture reading, Matt. 25:14-30.

Paper (five minutes), "The Life and Times of Haggai," with special reference to the occasion for the words of Hag. 2:8.

Review of topic by leader using material in REVIEW and Topics.

An informal conference on the personal powers God has given to each for administration. Are the powers being used?

Biblical exercise—Repeat the names of the books of the Old Testament in concert.

Hymn 227. Lord's Prayer. Benediction by pastor.

(Topic reviewed by the Rev. O. Glesne.)

At the beginning man was assigned the greatest field of activity. The earth was to be his domain. "Thou shalt replenish the earth and subdue it and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth." To the individual is given a certain part of this great field of labor, and earthly things are portioned out to him that he might have charge of them. Man does not hold full and perpetual ownership title to his earthly possessions. The rich man was deluded thinking that his riches were his own for all times. He soon realized that they were merely a charge for him to keep while here on earth. Many a person has mistaken his use and control of temporal things for full ownership. The allurements of riches consist in so absorbing the heart and mind of man that visible things become for him the all in all. The rich man did not realize that he was accountable to God for all that he had and in consequence of that he did not take God's will into consideration in the use of his means nor in his plans for the future.

We are all administrators or stewards. Whether we have much or little of earthly means it matters not, we are accountable to the Lord for what we have.

In order to administer rightly that portion of earthly means allotted to us, there are two things we must bear in mind. The one is, that our possessions are merely gifts or blessings bestowed upon us through the mercy of God. The second is that together with the gifts the Lord provides for us opportunities for the proper use of them.

Christ looks upon temporal possessions as gifts given to the believer. In Matt. 6:33 He numbers them among the things which are added or given to those who seek the kingdom of God first and chiefly. That which we as a rule look upon as being a result of our labor, God counts as blessings from Him. "Except the Lord build the house they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." The farmer looks upon the bountiful harvest as the fruit of his labor, but the Lord says, "He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the winds out of his treasuries." The rich man did not recognize the bounteous hand of God in his riches and was therefore unable to overcome the temptations that the plenty of earthly riches brought him. God at times bestows riches in order that the recipient's attention may be called to His goodness and mercy. If a person fails to recognize it and to receive it all as a gift, the very same blessing will prove a curse to him. The rich man became so attached to and taken up with the temporal gift that he failed to plan and prepare for eternity. He so trusted in the riches that his plan for the future were based on them and not on Providence. He was unable and unwilling to detect in the increase of his riches the mercy and goodness of God and consequently carnal security became the damnable sin for him. "The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." Ob. 3-4.

"No man is born unto this world whose work is not born with him. Nature fits all her children with something to do," says Lowell. If that is the case that work is born with us and we are fitted for something to do, then the opportunities are also furnished for the work and the administration of our means. We may say that with temporal gifts come also opportunities for the right and proper use of them. We say the possession of wealth carries with it great responsibility, but if there were no opportunities for the right use of this gift,

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 24 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

there is really no responsibility, but because God at the same time as He bestows gifts gives opportunity for the proper use of them, He will some time call us to account for our stewardship. In the parable of the rich man and Lazarus we note that God placed Lazarus at the rich man's door in order that he might find an opportunity for the right use of his riches. No doubt the Priest and the Levite were as well equipped with temporal things as the Good Samaritan was, who helped the man who had fallen among robbers, but they failed to do their duty in not using the opportunity given them. The selfish man sees no other opportunity than those which lead to self-promotion and self-aggrandizement. He knows of no gift or blessing given to him and consequently has no material gift or blessing to bestow upon others when opportunity is afforded him. The miser shuts his eye to all opportunity, while the carnal and pleasure seeking man avails himself of such through which he can gratify his selfish desire. It is just as wrong to waste and squander our temporal means as it is to hoard them up for a selfish purpose. The spendthrift does not put the right value on the gifts of God and uses them as though he is not accountable to God for them. We are but stewards and must at one time render an account for the talents entrusted unto us. Our possessions are counted in with the talents for which we must render an account. If we study the conditions of our church, our community and our homes, the God-given opportunities for the proper administration of our earthly means will be discovered. By having our eyes open to the needs of the various channels of Christian activities we shall soon know and feel that we are not owners, but administrators of whatever He has given us.

"And that ye study to be quiet and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without and that ye may have lack of nothing? Thess. 4, 11-12.

"Go your way, eat the fat and drink the sweet and send portions unto them for whom nothing is prepared—for the joy of the Lord is your strength." Neh. 8, 10.

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Sunday after Ascension. May 16, 1915.

THE MEANS OF GRACE

I Peter 1:22-25.

DAILY BIBLE READINGS.

Monday, May 10—Ps. 119:9-16.
Tuesday, May 11—Jas. 1:19-24.
Wednesday, May 12—Isa. 55:1-13.
Ascension Day, May 13—Rev. 22:16-21.
Friday, May 14—Acts 22:12-16.
Saturday, May 15—I Cor. 10:14-16.
Sunday, May 16—I Peter 1:22-25.

HINTS FOR LEADERS.

Hymns 100, 178 (hymns from L. L. Hymnal). Psalms 100 and 122, read responsively with Gloria Patri. Prayer:

"God has given and sent us His Son to be our Lord and Christ, for Whose sake He will be gracious unto us, to forgive our sins, to grant us His Holy Spirit, and to receive us graciously as the children of everlasting life. O Lord, Jesus Christ, with my whole heart I pray Thee, evermore speak this joy of heaven unto my heart, and write it in golden letters of faith upon my soul, that, as a child of God and heir of eternal life, I may, in the midst of trials, always have Thy joyful comfort in my heart, and a peaceful conscience in my body, to the end that I may overcome all temptation and adversity with joyful patience, bear all adversity in my calling joyfully, and, at last, in Thine own good time, end my days in gladsome hope."

Bible readings: "What Christ Has Done":
Taken our nature. John 1:14; Heb. 2:14.
Offered sacrifice of self. Heb. 9:14-26; 10:12.
Just for unjust. I Peter 3:18.
Redeemed us. Gal. 3:13; Rev. 5:9.
Made reconciliation. Heb. 2:17.
Justified believers. Acts 13:39.
Bought His People. I Cor. 6:20.
Wrought out righteousness. Rom. 3:22.
Given citizenship. Eph. 2:19.
Appointed kingdom. Luke 12:32.
Wherefore, etc. Heb. 12:28.

Quartette, "The Mellow Eve Is Gliding"—Holden. Scripture Lesson, I Cor. 15:1-10 (read responsively). Remarks by leader. Synopsis of discussion in Topics. Synopsis of discussion in the REVIEW. Hymns 159, 162. Remarks by pastor in summing up.

Recitation, "Rock of Ages":

"Rock of Ages, cleft for me,"
Thoughtfully the maiden sang,
Fell the words unconsciously
From her girlish, gleeful tongue;
Sang as little children sing;
Sang as sing the birds in June;
Fell the words like light leaves down
On the current of the tune—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."} To be sung.

"Let me hide myself in Thee,"
Felt her soul no need to hide;
Sweet the song as song could be—
And she had no thought beside;
All the words unheedingly
Fell from lips untouched by care,
Dreaming not they each might be
On some other lips a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in thee."} To be sung.

"Rock of Ages, cleft for me,"
'Twas a woman sang them now,
Pleadingly and prayerfully;
Every word her heart did know,
Rose the song as storm-tossed bird
Beats with weary wings the air,
Every note with sorrow stirred—
Every syllable a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."} To be sung.

"Rock of Ages, cleft for me"—
Lips grown aged sang the hymn
Trustingly and tenderly—
Voice grown weak and eyes grown dim,
"Let me hide myself in Thee."
Trembling though the voice and low,
Ran the sweet strain peacefully,
Like a river in its flow,
Sung as only they can sing,
Who behold the promised rest—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."} To be sung.

"Rock of Ages, cleft for me,"
Sung above a coffin-lid;
Underneath all restfully,
All life's joys and sorrows hid.
Nevermore, O storm-tossed soul!
Nevermore from wind or tide,
Nevermore from billows' roll,
Wilt thou need thyself to hide.

Could the sightless, sunken eyes
Closed beneath the soft gray hair,
Could the mute and stiffened lips
Move again in pleading prayer,
Still, aye still, the words would be,
"Let me hide myself in Thee."

Announcements. Doxology. Lord's Prayer, chanted. Benediction.

(Topic reviewed by Rev. Paul W. Koller.)

This is a splendid topic for this season, for in the period from Palm Sunday to Whitsunday our Lutheran churches receive most of their members, a great majority of whom are young people. These new church members need to learn for themselves the great truth that God has not only called them into His service, but has also provided the means whereby the Christian life is sustained. This is a most valuable thing to know and a most blessed one to realize personally. Some churches seem to have forgotten that there are such things as means of grace. Religion by them is measured by the number of converts who have hit the trail or signed a card. We of the Luther League do well therefore to speak again in our meetings of the precious means of grace. For what would converts do or how would true converts be made without the means of grace?

I. What Is God's Grace?

Our catechism tells us that God's grace is His saving favor to sinners. This means more than simply God's kindly regard for His children here upon earth. It is His favor which goes out in active helpfulness and saving efficacy. This we all greatly need, for all have sinned and come short of the glory of God. We believe that even little children are born in sin and need this saving favor of God. That is the reason we bring them to God in baptism and promise to teach them the way of life. This saving favor is also needed greatly by those of us who have grown up. The enemies of our spiritual life are many, and if we did not have the means whereby this divine help can be obtained we would soon be overcome.

II. The Means of Grace.

God in His infinite mercy has established certain channels or means through which He makes known, offers and communicates His grace to us. From a study of His revelations to mankind and from experience we learn that the established means of grace are two—the Word of God and the Sacraments. These means are most precious. There is the popular idea that the Bible is simply history and at the time time a most excellent guide for those who want to make the most of life. This idea falls far short of the truth. The Bible is the Word of God and the Holy Spirit is ever present with the hearing or reading of the Word and works saving faith in those who do not resist Him. Thus truly does the Bible become a channel or means of grace. Our beloved Church has one of its sources of strength in its firm hold upon God's Word.

The Sacraments which are also means of grace are: Baptism and the Lord's Supper. The Catechism defines a sacrament as "a holy ordinance instituted by God, through which, by means of external and visible elements, He bestows and seals His grace."

The two sacraments recognized by us were established by our blessed Master while He was here upon earth. The Roman Catholic Church holds that there are other sacraments, but we only accept these two because they alone meet the requirement of divine institution.

III. Using the Means of Grace.

The important question for us all is, are we using the means of grace as we should? Is it any wonder that our spiritual life is not very strong, when we neglect the only means whereby it can be made vigorous? We do not read our Bibles as we should. We are not to be content with an hour's study of the Word of God in Sunday school. We should read and study for ourselves constantly and earnestly. Some among us neglect to hear the preaching of the Word. It is the preached word that Paul speaks of in Romans X as having the Holy Spirit with it to bless and save. The sermon is a true sermon of God's Word. What of the sacraments? Children should be brought in Baptism and every one of us come in faith and penitence to the Lord's Supper whenever it is celebrated.

Leaguers, we cannot live as Christians should and neglect the means of grace.

QUESTIONS.

1. Can we be efficient Christians and not use the means of grace?
2. What three things are essential to a sacrament?
3. Is faith necessary in the celebration of the Lord's Supper?

Whitsunday. May 23, 1915.

THE HOLY SPIRIT AS FIRE

Acts 2:1-3.

DAILY BIBLE READINGS.

Monday, May 17—Leviticus 23:15-22.
Tuesday, May 18—Joel 2:28-32.
Wednesday, May 19—John 14:16-26.
Thursday, May 20—John 16:1-4.
Friday, May 21—Romans 8:1-17.
Saturday, May 22—Acts 2:1-21.
Sunday, May 23—Acts 2:1-3.

HINTS FOR LEADERS.

Invocation by the pastor.

Leader—The Comforter, which is the Hold Ghost. Hallelujah!

***All*—He shall teach you all things. Hallelujah!**

Leader—And they were all filled with the Holy Ghost. Hallelujah!
All—And they began to speak. Hallelujah!
Leader—Create in me a clean heart, O God. Hallelujah!
All—And renew a right spirit within me. Hallelujah!
Psalm 95 (read responsively). Gloria Patri. Scripture Lesson: Acts 2:1-3.

Prayer:
"O God, Who hast taught the hearts of believers by the illumination of the Holy Ghost, and gathered together a Christian Church by Him, grant us also that Thy good Spirit cleanse our hearts, lead us into all truth, sanctify us, give us zealous minds, and comfort us in every time of need, that Thy Church may realize the promise of Thy beloved Son, Jesus Christ, our Lord, to conquer over all the gates of hell. Amen."
Hymns 20, 8.
Bible reading, "The Holy Spirit":
Co-equal with Father and Son. Gen. 1:2; Psa. 33:6; Job 26:13.
Author of the Word. I Pet. 1:20:21; II Tim. 3:16; I Thess. 2:13.
Author of the Atonement. Heb. 9:14.
Author of the Resurrection. I Peter 3:18.
Spiritual knowledge. John 16:8, 1:32-33; Rom. 8:15-16; John 3:5-6; Eph. 5:26; John 15:3; Luke 4:1-2; Heb. 2:17-18; Rom. 8:26-27; I John 5:14; Acts 13:3-5; Acts 16:6-7; Eph. 1:13-14. Notes and suggestions.
Remarks by leader. Special music, "Jubilate," Nevin. Two addresses giving summary of discussion in the REVIEW and Topics. Hymns 129, 131. Remarks by superintendent of Sunday School. Announcements.

Prayer:
"Faithful Redeemer, Jesus Christ, since Thou hast ascended up on high, leading captivity captive, and given gifts unto men; giving some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, that we be henceforth no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; we pray Thee, give Thy word free course among us, to increase and be preached with all soberness, that we, being retained in Thy truth, may be preserved in the same to all eternity. Amen."
Chant Lord's Prayer. Benediction.

As we follow Christ through His three years of ministry and then go with Him through His trial, crucifixion and resurrection; as we see how He appeared time and again to His disciples during the forty days following the resurrection; as we hear Him say just a few moments before His ascension, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence," and then as we see this promise so wonderfully fulfilled ten days later, our faith in Jesus Christ as our Saviour cannot help but be strengthened.

As we read the account of the outpouring of the Holy Spirit, the first circumstance which attracts our attention is the state of mind in which the disciples were at the time. We read that "they were all with one accord," and we also find that they were "in one place." Today, as then, if we would realize the greatest spiritual blessings for the Church of Christ, we must be with "one accord" in the house of God, the appointed place for worship. The united prayers of the disciples brought the desired blessing and today it is the united prayers of the Christian Church that will bring her the blessings she needs.

We next note a sound from heaven as of a rushing mighty wind. This sound was heard all though the house where they were meeting. As we read this we are reminded of Christ's words to Nicodemus, "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

But following the sound, or coming from the direction whence came the sound, were "cloven tongues like as of fire, and it sat upon each of them." These words recall to our minds the words of John the Baptist when he said "He shall baptize with the Holy Ghost and with fire." Fire is a great purifying agent. John the Baptist could not forgive sin or cleanse souls, but he prepared the way for this work. Christ does this work by His Spirit with a power represented by the work of fire.

What a change we see in the disciples after the Holy Ghost as fire had come upon them. No more do we hear of them striving for position; no more do we hear of Peter denying his Master. All that was unclean and at variance with the will of God had been purged away.

Again, the Holy Ghost as fire gives light. He enables us to understand the Scriptures. As a sin destroyer He clears the way for us to see and understand the truth. There are men who seem to be able to see truths in God's Word that the majority of men never dreamed were there. Why are these men thus gifted? They have allowed the Holy Spirit to have His way in their hearts.

The Holy Spirit as fire, giving light becomes also a guide. We read Christ's words in John 16:13. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." As we study the life and journeys of Paul, the Spirit's guidance is plainly seen. By His guidance how beautifully was Paul led and thus enabled to accomplish a work which permitted him at the end of his day to say "I have fought a good fight." We need a greater submission on our part to His guidance. The mistakes which we make are due to the fact that we do not ask for the guidance of the Spirit, or have not allowed Him to cleanse us from the sins which blind us and keep us from seeing clearly what He would have us do.

The Holy Spirit as fire gives warmth. We need the warmth of the Spirit to keep our souls alive. We need this warmth in order that we may attract others. Zoroaster required his Persian followers to quench their fires from time to time and rekindle them from the burning coals in the temple of the sun. Thus he reminded them that fire was heaven's sacred gift. We as fol-

lowers of Jesus Christ need daily to renew our fire at the altar of God, if we would have our souls to live and if we would do the work He would have us accomplish in His vineyard.

Many have joined our Leagues during the past few weeks, who have taken upon themselves but recently the vows of Christ's Church. We would advise such, as well as all others, never to forget that it is alone through their reliance upon God's grace and upon the Spirit for guidance that they will be able to live up to those sacred vows. Also, remember, that the Holy Spirit came upon the disciples when they were all together and were of one mind. If you would have the blessings of the Holy Spirit, do not neglect the house of worship, and remember to come always with a sincere desire to receive something from God, and you will always go home better prepared to meet the trials of life.

The Junior Luther League

BY REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

The Month of May

IN many respects the month of May is the most beautiful month of the year. The air is balmy, Nature has awakened from her long sleep of the winter and everything about us looks fresh and beautiful. What the month is to Nature, we hope it will also be to the work of our Leagues. We trust our boys and girls will be more alert and active in carrying out their devotional programs and thus grow more attractive and beautiful in life and character.

The Great Out of Doors

The month of May surely invites us out of doors, and we should go and enjoy the mony things we can do out in God's great world. The Boys' Leagues should plan hikes of various kinds during this month. The girls should do the same. The boys can tramp several miles out into the country, play a game of baseball, and run a hare-and-hound chase and return at night. The girls can arrange suitable games of interest to them. Of course you will want to take a liberal lunch along and possibly prepare some of it over the camp fire. Such hikes are always healthful and enjoyable and should be a part of every League's program throughout the year.

Out of Door Sports.

Every Boys' League, if possible, should engage in out-of-door sports. The most popular game, of course, is baseball. Some of our boys have already formed League teams and have made fine records. Here is for great success in competitive athletics for every League team, which should be, of course, a strictly League team.

The girls can form tennis teams, which is a splendid out-of-door game for girls as well as for boys. We want you, too, to become proficient in this very popular form of sport and if you arrange for tournaments with other teams we want you to win.

Our Contributions

Every Boys' and Girls' League should make weekly offerings. This should be properly recorded and kept in due business form by the treasurer of the League. The moneys thus gathered should be used both for benevolence and current expenses. For instance, a League can take part in the vast missionary work of the Church and should contribute a certain amount each year for this work. Our monthly missionary programs will then find suitable expression. It is also a good plan to devote the offerings, taken at the missionary meeting, to missions.

Then a certain amount can be devoted to some part of the local congregational work by the Leagues. It matters not how little the sum. The important part of it is the spirit behind it. This teaches our boys and girls correct congregational principles by doing.

Then whatever funds are necessary to supply games, game supplies, athletic supplies, sewing supplies, etc., should be met both by special and regular offerings. But whatever the calls upon the treasury may be, do not overlook the needs of the Church and the necessity of the Leagues participating in it.

Topics for May

May 2: "Jesus Appears to Seven Disciples by the Sea." John 21:1-24.
May 9: "Jesus' Final Appearance and Ascension." Luke 24:44-53.
May 16: Missionary Program. Suggested topic, "When the World Family Is Sick."
May 23: "The Day of Pentecost." Acts 2:1-13.
May 30: "Peter's Preaching and Its Results." Acts 2:14-47.

May 2.

The story told—One night shortly after the resurrection of Jesus from the dead, Simon Peter suggested to six of the other disciples that they go fishing. Since this was their trade and doubtless needed the means to keep them properly, they all agreed. But their labors during

that night were without any result; for they caught nothing. Very early in the morning, however, a certain man on the shore of the Sea of Galilee called to them and asked them whether they had anything to eat. They answered no. Of course they did not know that this man was Jesus. But when He told them to cast the net into the waters and find a multitude of fish, then John said to Peter—It is the Lord. Hastily they came to land. When they arrived they saw a meal of fish already prepared for their weary bodies. So, after they brought their fish to land, Jesus invited them to break their fast, which they did, doubtless rejoicing in seeing again their risen Lord.

But as they dine and commune together, Jesus asks Peter a great question, three times. Peter acknowledges that he loves his Master. Then he receives a threefold commission to feed the sheep and the lambs of the Christ and is told by what death he shall glorify God.

Scripture references: Matt. 10:1-4; Mark 1:16-20. Miracles of Jesus—Matt. 9:27-31; 17:24-27; Mark 7:31-37; Luke 5:1-11; 14:1-6; John 9:1-7; Mark 8:1-9; 4:37-41; John 11:38-44; I Cor. 13:1—.

Main lesson—The unmistakable care and concern of Jesus for His disciples.

Other lessons—Even the resurrected Jesus provided for the physical needs of the disciples. He manifested Himself to them again by a familiar miracle. His threefold question to Peter was to be answered by the faithful performance of a great life-work.

Practical thoughts—Jesus manifests Himself to us in many ways, but we often fail to recognize Him. He recognizes our needs, as boys and girls, and provides them. He wants each one of us to work for Him.

Suggestion—Have the above miracle references classified according to the nature of the miracles and name place of their performance. Have some member of the League sketch an outline of the Sea of Galilee on the blackboard. If desired, use individual maps.

MAY 9.

The story told—The time was approaching when Jesus would be received up into Heaven. When it came Jesus met His chosen followers and gave them a farewell message. It was based upon the Old Testament. He said that all the strange things which happened were simply the making true of those things of which Moses and the prophets wrote. Then He opened their minds and hearts so they could understand the Scriptures.

And so they were to be witnesses of these things. They were to go forth and preach the necessity of repentance and remission of sins in His name to all nations. This was His last message to them. And after leading them out near Bethany He was parted from them and ascended up into Heaven.

Scripture references: O. T. promises—Gen. 12:3; 22:18; 17:19; 49:10; II Sam. 7:11, 12; Deut. 18:15, 18, 19; Is. 11:1-9; Ps. 2:1-5; Ps. 41:9; Ps. 22:1, 16; Is. 53:1—.

Main lesson—The Scriptures must be fulfilled.

Other lessons—God alone can open up unto us the hidden meaning of the Scriptures. The world needs to repent and receive remission of its sins. Men, called by God, are to be His witnesses and preach the Gospel. Christian people are to receive their power only from God.

Practical thought—As Jesus sent forth the chosen disciples to be His witnesses so He sends His ministers today. Are there not some boys of the League who will think about God's call to them to preach the Gospel?

MAY 16.

Use suitable missionary hymns and psalm. The Scripture reading can be Matt. 8:1-17. The following exercise can be used by members of the League:

What Happened When They Were Sick

(Children in costume, or carrying flags, or wearing sashes giving the name of country they represent should give this exercise. All enter at once and are seated on floor, on chairs, or stand.)

Leader—Our friends who are gathered here today want to know what happens to children in different countries when they are sick. Will you please tell us?

Chinese Child—I was very sick once. My grandmother said it was because there was an evil spirit in me, which must be gotten out at once so they pierced my tongue with a long, sharp, red-hot needle. Then when I did not get better a Chinese doctor with great big colored glasses came to see me and left a prescription which he said was very valuable and had been written by his ancestors more than a thousand years ago. It was, "One centipede, the eye of a snake, the claw of an eagle and the liver of a toad. Grind all together and roll into pills. Let him swallow five of these in the next two hours and he should be completely cured. Dissolve a little powdered tiger bone in water and make him drink it tonight and his strength will be restored."

American Child—Didn't the needle hurt and didn't the pills taste awful?

Chinese Child—Yes, and I screamed as loudly as I could. Then my grandmother stuffed my mouth with rags, so the spirits would not hear me and become angry. The pills were horrible and didn't do a bit of good.

American Child—I should think not!

Japanese Child—When I had sore eyes my mother took me to a stone idol. She rubbed the idol's eyes and then she rubbed my eyes.

American Child—I don't see how that could help your eyes. It looks to me like it would just make them worse.

Japanese Child—It did. I almost went blind, but you see my mother didn't know anything else to do and she had always been taught that this idol would make children well. She gave money to the priest in the temple too, and he said I would get well right away, but my eyes were sore for a long time.

Persian Child—When I was sick the doctor said I must have a new charm at once, so they wrote a prayer from the Koran, put it in a little bag and tied it to me. Then he said I had too much black blood, so they cut a vein and drew some out. Then they laid me in the ashes of the oven and bound on my breast two halves of a freshly killed rooster.

American Child—That sounds very foolish to me. Did it help you any?

Persian Child—Not a bit. Then my mother put a coin on top of my head and prayed to the spirit to come and get the coin and take my sickness away, but that didn't do any good either.

African Child—When I was sick my mother took me to the witch doctor. He made deep cuts on my arms and on my shoulders. He said this would let the bad spirits out, and when the blood was dried on my body, the spirit would be afraid to come back into me.

American Child—O, that is terrible! Why doesn't somebody tell your mothers what to do when you are sick?

Italian Child—Let me tell you what happened to me. I live in Philadelphia, and I was very sick last year. My mother had two smaller children and had to sew all day, too. One day a deaconess came to our house and the next thing I knew I was in a clean, little white bed, in a room where there were lots of other little white beds with sick children in them. The most beautiful lady, with a white apron and a white cap, was nursing me and a doctor was telling her what to do to make me well. They said it was a hospital and that the reason they were so good to me was because they loved Jesus and He loved all the children.

All the Foreign Speaking Children—Who is Jesus?

American Child—I believe that is what is wrong. Their mothers do not know about Jesus.

Foreign Speaking Children—If you know why don't you tell us?

American Child and Italian Child (hesitate and stammer)—Well—er—we—you see—

Italian Child, to American Child—It does seem to me that we have enough doctors and nurses here; we might get a few of them to go to help these children—and preachers, too.

American Child to Foreign Children—I'm going to tell my mother about it, and get her to tell her missionary society, and I'm going to tell our children's society, too, and we'll try just as hard as we can to send some one to tell you about Jesus who loves little children, and is the Great Physician, and maybe when I'm older I'll come myself.

Other members of the League can read the following articles:

The Banana Tree That Was Dressed Up

(Gertrude Simpson, Monrovia, Africa.)

As I was passing a native town in Africa I saw a banana tree that was *dressed up* in white cloth. The trunk of the tree was wrapped in the cloth and the top was covered with a towel.

"Why is that tree so dressed up?" I asked. "Oh, that is a medicine or witch tree," was the reply.

I had not been in Africa very long so I had to ask another question. "What is a medicine or witch tree?" I said. Then I found out something that made my heart ache for the poor people of dark Africa. You know that they think the world is full of all kinds of dark spirits. They are afraid these spirits will do them harm unless they try very hard to please them. The spirits are supposed to live in many places—in the waters, in rocks, in some animals and in some trees.

Some of the people believe that the spirit they must please lives in this banana tree, so all the members of the family that believe in the Banana Tree Spirit have to try to please that spirit.

They will eat no bananas. Neither will they eat anything that has been wrapped in a banana leaf lest they offend the spirit. Some of them planted this tree in a choice, well kept spot. The ground around it is kept clean by sweeping and pulling away the grass and weeds. A bowl holding medicine made by the witch doctor sets underneath the tree. On the tree is tied a small bundle. If you could open this bundle you would likely see inside some sand or pebbles, roots, sticks and perhaps dried leaves. They look as if they were not worth anything and they really are not, but the witch doctor has made the people believe that they will keep away other spirits, so they paid him much money for this worthless bundle.

On feast days the people never fail to give the spirit of the banana tree a nice new dress of white cloth. Then they place a great white bowl of white rice under the tree while they dance around it singing, hoping that the spirit will be pleased.

The only thing that will break down the terrible fear and spirit-worship in Africa is the Gospel of Jesus Christ. The only way they can hear this Gospel is through the missionaries. They cannot hear without a preacher, and the missionaries cannot preach and teach unless they be sent.

Will you help to send them?

Amah San's Mistake

(Mary Lou Bowers, Tokio, Japan.)

The long trip across the great Pacific was over, and we were at last in beautiful Japan. Only one week had we lived with the Japanese, but already we loved them with our whole hearts.

The dear little Japanese boys and girls with their black glossy hair and sparkling black eyes always crowded around us when we came out on the street, sometimes following us for blocks, to gaze at the queer looking foreigner with "pale hair and weak blue eyes."

In our house lived a Japanese family. The husband was our cook and Amah San, his wife, was our maid and waitress.

They had a precious baby boy who was the pride and joy of their home. We, too, loved the dear, bright little fellow, and Amah San was pleased by our evident interest in him, although we could not speak her language and she could not speak ours.

One day the little boy became very ill. The mother took him in her arms and brought him to us. Her face was full of anguish and she made us understand that she was asking us to help her and to tell her what to do to save her baby.

There was a Christian doctor not far away. We were so thankful he had had enough of the love of Jesus in his heart to come to Japan to help just such suffering people as Amah San, and that we could tell her to take the baby to this doctor at once.

We could speak no Japanese at all, but Amah San understood just a little English. She seemed to understand this and immediately took the baby away. We were horrified afterward when we learned where she had gone.

You know she had worshiped idols all her life. She had never heard anything about Jesus Christ. She did not know about God, our Father in Heaven. She had never prayed to Him. She knew nothing of a Christian physician, so she thought we were trying to tell her to take her baby to the only place she had been taught to take him. Just as fast as she could she carried him to a heathen temple where there was an idol made of wood. She rubbed the idol's stomach and then she rubbed the baby's stomach; she rubbed the idol's eyes, then the baby's eyes; the idol's head, then the baby's head; praying all the time to the idol that he would make her baby well.

So many other mothers had been there before and done this that the idol was slick and shining and its nose almost rubbed off. It was dreadfully greasy and dirty and many children had caught awful diseases from it.

(*Continued on page* 21.)

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
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Luther League of America

IN THE INTERESTS OF
The Lutheran Church and Her Young People

Edited by E. F. EILERT

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Editorial

Bethlehem's manger gathers interest because of what was done on Calvary. Responsive as the human heart is to the Christmas joy, that glad season without Easter would lose much of its meaning. Without that empty tomb in Joseph's garden, the Christmas joy would be as hollow as the rejoicing of a heathen festival to us. The Easter fact—the risen Christ—gives meaning and makes real our holy religion.

It is the Easter fact that turns sadness into joy. From the grave there is the call to life—Lazarus, come forth! Clearer still is the demonstration of power over the horrors of death in his own resurrection. There lies His power to comfort us in our own heart's sorrow, and to console us with the expectation of the unspeakable joy of eternal life. He is not in the grave but is risen, as He said. So Jesus turns our tears, our heartaches—yea, the clouds of sorrow He lines with the silver hope of the power of His own resurrection.

It is the Easter fact that communicates the peace of God. In a world of turmoil the calm of the unruffled sea belongs to the Christian life. It is a mystery. But it belongs to Christian experience. It passes all understanding. Nevertheless the world sees and covets that strange, calm peace of the Christian.

To the Luther League's growing membership I would extend the earnest hope, prayerfully, that in renouncing sin and confessing faith they may through the power of a crucified and risen Christ know the joy and peace an enduring faith alone imports. Such is my earnest wish for you this Eastertide.

BIRTH OF CHRIST WITHIN YOU

"Until Christ be found in you." At the same time that these words illustrate a natural law they propose a spiritual condition. Paul had labored and suffered for the conversion of the Galatians, and he is now earnestly concerned for their future spiritual life. He clearly sees that Christ formed in man is the hope and glory. Both the comparison and the analogy from nature enforce this divine truth.

The ideal relation between Christ and believers indicated in these words expects a complete state of sonship. The secret and principle of the new life are the birth of Christ within you. It is the law of natural conception in the spiritual world, and is the practical fruit of the doctrine of regeneration. Reaching the goal of development, which is the blessed condition this relationship creates, depends upon the spiritual transformation effected by producing the image of Christ within you. The full consciousness of Christ formed in you is the maturity of the Christian life.

The result contemplated here is due to a gradual process of growth. The forming in you of a mind and life in complete and perfect harmony with that of Christ's is the thing really occurring. A deep experience of Christ is the apprehension of Him within you as the source of spiritual life, and, like Paul, the Christian is the man who bears the unmistakable stamp of the specific form of his Master's life in mind and heart.

THE SABBATH IN THE HOME

Sunday is not a day for dissipation; it is not a holiday, but a holy day. Yet there is danger in some homes of making it unnecessarily austere. One of our exchanges says: "Make the first day of the week a bright, cheerful, sweet day at home, and it will shed its radiance on the other six days of work and play. Do not limit its sacred freedom by domestic 'Blue Laws,' which would make it to the little ones anything but 'day of all the week the best.' But with music and prayer, with the Bible and other good reading, with cheerful conversation and gentle graces, with the glow of the altar and the spirit of the sanctuary, with thankfulness and love to God and man, any Christian household can make Sunday a perpetual blessing to themselves and to the community in which its lights are kept burning."

THE CHRIST FORETOLD

The ground of hope for mankind was the promise to Eve in Eden. The divine channel for its fulfillment provided in the selection and consecration of a chosen people. In its human development through Gentile sources the birth of Christ is of interest alike to Jew and Gentile. Prophecy prepared the world for its greatest event. It was both Jewish and Gentile. The streams of history mingle.

The Gentile Balaam prophesies the Christ and Ruth engrafts the Gentile stock into Christ's Hebrew lineage; while an Esther, a Hebrew maid in the court of the great Gentile King, Ahasuerus, preserves the divine channel of blessing—a chosen people from massacre that the prophecy might prove true. Cyrus returns the exiled people to their native land.

The birth of Christ brings to his cradle Jewish shepherds at the voice of the angel choir and Gentile kings by the light of the guiding star.

The world today sings its Gloria in Excelsis over a Saviour born and a world redeemed.

GOOD HABITS

When a Greek philosopher was asked what children should be taught, he replied, that which they will practice when they become men. This applies very forcibly to habits. To acquire habits which will make him acceptable, useful, and happy in the world, should be the aim of every young man. Every one who has read "Confessions of an Opium Eater," knows what a terrible struggle DeQuincey had with the drug that was dragging him to death. It is just as easy to learn a good habit as a bad one. Why then persist in objectionable practices that must sooner or later be given up? Let me call your attention to a few time-honored habits that will do you good. The hints are old, but so are the Ten Commandments.

Be punctual. If you have anything to do, do it. Business before pleasure. Study before play. Now is the accepted time in worldly affairs, as well as in religion. Scott, as well as other writers, made it a point to answer every letter the day it was received. Do not keep for tomorrow a burden that does not belong to it. If you have an appointment at nine, be there at nine. The successful men, the Marshall Fields and John Wanamakers, are men of promptness. Spurgeon was always on his platform in the Tabernacle as the hour hand pointed to eleven. A minister, lawyer or mechanic, who does not keep his engagements, soon falls in the esteem of the community.

WEAR THE BADGE.—This is an experience frequently happening. A few months ago a gentleman in a Western city waiting at a railway station saw the badge on the coat of one of the employees. Later in the day, desiring some information, he asked the wearer of the badge whether he could tell him. In the course of the conversation reference was made to the badge he wore. The information was imparted that he had belonged to a church in the East and had recently come West. It was a silent witness of the force and energy of our Young People's Society. It is an inspiration to see the Luther League badge in a strange place and among strangers. In this day of emblems and when so many of them are worn in some kind of a conspicuous place, wear the badge. Every Lutheran and every Luther Leaguer should wear this badge. It is the official badge adopted by the Luther League of America. It is designed from Luther's coat of arms and is full of meaning.

THE JUNIOR LUTHER LEAGUE

(*Continued from page 18.*)

There are many, many idols in Japan, but this special one is believed to heal sick children and thousands of mothers with sick babies go to it to rub the idol and then rub the baby, thinking that the power of the idol will thus be rubbed into the child. It was terrible to think of her doing this and it almost made us frantic to think that we could not make her understand anything about Jesus Christ, about His love, and who the Christian doctor was, and why he was there.

We prayed so earnestly to our God that He would protect Amah San and her baby and help us to learn this hard Japanese language and open a way for us to tell her the message we had come to bring. We were very happy when God heard our prayer in sparing the baby's life and sending to our home a Japanese lady, who could speak both English and Japanese.

After that we gathered together every Sunday afternoon and told about God and His great love. Then the interpreter told Amah San what we said. She listened with wondering eyes. The first time she said, "I never heard about Jesus before. I am so glad to hear." Another time she said, "Is it true? Please tell it all over again." She has a Bible now and is reading about God for herself and understanding better and better. There are many, many thousands of mothers in Japan who are making Amah San's mistake every day, and no one has ever tried to tell them that the idols cannot help them.

Will you not pray that they may hear of our God, and will you not make it possible for them to hear by giving your money to send more missionaries to tell them?

The superintendent should select other short articles of an appropriate nature from the Church papers and missionary magazines bearing upon illness and its treatment in heathen lands.

MAY 23.

The story told—One of the last things Jesus said to His disciples before His ascension was that they tarry in Jerusalem until they be endowed with power from on high. On the day of Pentecost the power, of which Jesus spoke, came. It was none other than the Holy Spirit. He came suddenly and was both seen and heard. He filled all of the disciples and gave them the power of strange tongues. Of course it was a most remarkable occurrence, causing some to believe and others to mock.

Scripture references: Heaven—Gen. 1:1; Ps. 19:1; 50:6; Matt. 24:29; Rev. 6:14; 20:11; Deut. 26:15; Matt. 24:30; Rev. 21:1. Houses—Lev. 14:40-45; Job 4:19; Ex. 1:11-14; Josh. 2:15. Holy Spirit—John 14:16, 17, 26; 15:26; 16:7.

Main lesson—The amazing power of God's presence.

Other lessons—In due time, the promise of Jesus came. The Holy Spirit came with power. He worked mightily through the disciples. Amazement followed a demonstration of the unusual.

Practical thought—Obedience to Jesus' Word brings its reward.

MAY 30.

The story told—Immediately after the coming of the Holy Spirit, Peter stood up and preached the first recorded sermon of the Church. He said it was impossible for them to be under the influence of wine because it was only about nine o'clock in the morning. But they spoke because the prophet's words were being fulfilled.

Peter then preached, very frankly and courageously, that the Nazarene, Jesus Christ, whom they had killed and whom God raised up from the dead, was truly the Son of God. When they heard this stirring sermon they were stirred in their hearts and asked what they should do. Peter replied, "Repent and be baptized." About 3,000 of them did so and thus the Christian Church was begun.

Scripture references: Peter—John 1:40-42; 1:44; Matt. 16:13-19; 14:28-31; 16:22-23; Luke 22:31-34; John 13:6-10; Acts 5:1-11; John 18:16-17; 21:15-18; Acts 10:5-18; 9:32-34; 9:36-42; Matt. 17:1-8; Acts 15:1-11; II Pet. 3:15-16.

Main lesson—Great results wrought through Peter's preaching.

Other lessons—Peter's preaching was courageous. It consisted of proclaiming Jesus the Christ for all men. It was faithful to the Old Testament Scriptures. It required repentance before forgiveness. It made new creatures out of old ones and filled them with a different spirit.

Practical thoughts—All preaching should be on the Bible. It should be fearless in telling the truth. God's Word will bring results in men's lives.

Out of Door Meetings

If your League meets during the weekday and the nice weather interferes with a good attendance, plan a short tramp to some pleasant place and hold your devotional meeting out of doors. It will be pleasant and novel. After the meeting you can engage in any form of recreation advisable. We wish for all of our Leagues a most happy and successful spring season.

BOOK REVIEW

SERMONS—LAIRD. General Council Publication House, Philadelphia. Pp. 312, pp. vi. $1.25.

This volume is a selection of sermons by the late Dr. Samuel Laird. It is a tribute of love to his memory upon the part of his wife who so cheerfully, devotedly and intelligently shared his labors and responsibilities. There are twenty sermons. Among them may be mentioned "Jesus a Man Among Men," "Men Offended at Christ," "Life a Gleaning," "The Kingdom Among Men" and "Coming to Christ." The introduction is an appreciation of Dr. Laird by Rev. Dr. G. W. Sandt. It was our privilege to hear Dr. Laird preach during his pastorate in the First Church, Pittsburgh. We also frequently heard him when pastor of St. Mark's, Philadelphia. No one could listen to Dr. Laird when in the pulpit but felt that the man and the message were one. We are glad that Mrs. Laird has given the Church this volume of sermons. It is a fitting memorial to one of our Lutheran ministers who belonged to a class of preachers of a generation rapidly disappearing.

Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—A unique service was held on the afternoon of February 21 in the Church of the Advent, when about 100 children, representatives from many Sunday schools, gathered for a service in the interest of the Inner Mission Society of New York. An offering of over $700, collected by the children, was laid on the altar. Addresses were made by Rev. W. M. Horn, president of the Inner Mission Society; Rev. F. F. Buermeyer, city missionary, and Rev. C. E. Krumbholz, pastor of the hospice. The offering was the result of a ten days' campaign by the children.

PHILADELPHIA

—Rev. Edward Trail Horn, D. D., professor of ethics and theory in the Philadelphia Theological Seminary of the General Council, an authority in liturgics and president of the Foreign Mission Board, died on March 4 after several months' illness from heart disease.

Dr. Horn was born at Easton, Pa., June 11, 1850, and was graduated from Gettysburg College in 1869. He entered the Lutheran ministry in 1872 and served pastorates in Philadelphia and Reading, Pa., and in Charleston, S. C. He received the degree of D. D. from Roanoke and Newberry Colleges and later LL. D. from the latter.

Dr. Horn is survived by his widow, two daughters, and three sons who are in the Lutheran ministry.

WASHINGTON

—The new edifice of the Evangelical Lutheran Church of Georgetown, Rev. Luther Hess Waring, Ph. D., was dedicated on February 7 with special and imposing services.

GENERAL

—The jubilee fund of the United Norwegian Church has passed the half-million mark.

—Two children's receiving homes will be built by the Minnesota Conference of the Augustana Synod.

—Mr. Inadomi, a Japanese student of Roanoke College, Salem, Va., is preparing for the Gospel ministry in his native land.

—Rev. and Mrs. J. D. Curran and Sister Laura Gilliland sailed March 13 for Muhlenberg Mission in Africa. Rev. and Mrs. Curran are returning after a furlough.

—Mrs. Jessica M. Holton, Catasauqua, Pa., will build and fully equip an Infants' Home in connection with the Orphans' Home at Topton. The new home is to be a memorial to Mrs. Holton's late husband.

—Almost one-half of the State of Wisconsin is Lutheran. Madison, the capital, is a position of great strategic importance for Lutherans in that State, a fact which they recognize and are utilizing.

—Miss Zoe I. Hirt, a well-known Luther League worker of Erie, is becoming known as a lecturer on "Child Psychology." Miss Hirt is principal of a large grammar school in her home city.

—Muhlenberg College, Allentown, Pa., has started a museum of antiquities for its department of ancient languages. A small collection of Greek papyri constitute the beginning.

—Eleven young men in General Council institutions are preparing to preach the Gospel in the Slav languages.

—Legacies from the estate of the late Amanda R. Sterley, of Reading, Pa., have been announced as follows: Trinity Church, Reading, $2,000; Muhlenberg College, Allentown, $2,000; Topton Orphans' Home, $500; Edison Church, $250.

—Tressler Orphans' Home, Loysville, Pa., has received the following bequests: Mrs. Emma J. Schreiner, Hagerstown, Md., $100; Mrs. Harriet Hoffman, Ardmore, Pa., $300; Annie L. Lowrie, Philadelphia, $500.

—Prof. Harold S. Lewars died at the home of his father-in-law, Dr. Singmaster, in Gettysburg, March 14. Mr. Lewars was a professor of English at Pennsylvania College and ranked high as a writer of music and organist. His widow is Elsie Singmaster, the talented story writer.

—The new Catalogue Bulletin of Gettysburg College for 1914-1915 shows an attendance of 418, an increase of 57, or nearly 16 per cent., over the enrollment of last year.

—By a majority vote of over three-fourths of the students it was decided to inaugurate at Gettysburg College a complete honor system covering all examinations. Student government has been in successful operation for five years

—Rev. C. K. Lippard and his family have returned to the Japan mission field, sailing March 27.

—St. Olaf College, Northfield, is next to the State University the largest college in Minnesota. This year it has the largest graduating class in the State, the seniors numbering 68. It has 550 students enrolled this year. Its faculty numbers 33, seven of whom are women.

—The American Bible Society will hold a World's Bible Conference in San Francisco, August 1 to 4. The society will celebrate its one hundredth anniversary, in New York, May 8 to 11, 1916.

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IS MUSIC A NECESSITY TO THE LUTHER LEAGUE?

(*Continued from page* 11.)

Church? The Protestant Church owes much that it possesses of pure and good in music to Luther. It was he who brought congregational singing into the Church, believing that the people had the right to join in singing the songs of praise to God. Luther wrote many hymns, and being a musician himself, began to harmonize melodies. He also urged other musicians to write tunes for hymns, and when the first Protestant hymn-book was published in 1524, many of Luther's hymns were in it. Some of his hymns are found in many denominations of the Protestant Church today. Old Hundred is one; and is there anything more powerful or impressive than to hear a body of young Lutherans sing, "A Mighty Fortress Is Our God"? Though it is 400 years old, it has not lost any of the inspiring power that Luther intended it to have. One of Luther's contemporaries, speaking of his hymns, said, "Who doubts but that hundreds of Christians have been brought to true faith through the singing of Luther's hymns, whose sweet and noble words have taken hold upon their hearts and won them over to the truth."

What is the Luther League? Is it not a part of the Lutheran Church? My first reason for thinking music is important to the League, is that, as Lutherans, we should be ever ready to sing the praise of God; and while Luther did much for music in the Church, it is our duty to keep it up. Luther said, "I wish to see all arts, and more especially music, in the service of Him who gave and created them."

Second, music is God-given, and the human voice is one of nature's grandest gifts, as it can strike the chords of the human heart with a directness that no instrument can, therefore, the songs we sing prepare us for what we are to hear of God's word.

Thirdly, the contemplation of good music elevates our thoughts to a higher life, to a desire for all that is pure and good. It banishes the material and we forget surroundings, bringing us nearer to God.

Fourthly, socially. Everybody enjoys music, whether instrumental or vocal. Notice our summer concerts in the parks. People are eager for good music. The tired man may go with his family to one of the concerts, and as he goes home he feels refreshed, encouraged and a new life seems to be within him. With music and singing in the League I am sure we have more than once left a social, encouraged and full of new ambition to work harder.

Fifth, it acquaints us with the many hymns, thus being an aid to congregational singing; and knowing these hymns, how often do they not come to our minds during our daily work, giving us faith, trust and comfort.

Sixth, it adds greatly to the Luther League service. Good singing encourages the pastor or leader, and each member has the privilege of praising God with song.

Seventh, God gave talents for music, and could they be used better than in service for Him at the Luther League?

Music seems by nature to be everywhere; the singing of the birds; falling water; the wind; roar of the ocean; surf beating upon the shore and the human voice are all forms of natural sounds. Can you imagine what this world would be without music? How would it be if it were taken from the church, Sunday school, League, battlefield, public schools, and even our homes? But let us not wonder what it would be; but as God in His goodness gave man all that he can enjoy, let us thank Him with prayer, song and thanksgiving.

I have tried to show that music is a language to the human soul, a gift of God, and being enjoyed by all, old and young, is it not our duty to use it? With the understanding of the meaning of true and beautiful music, is it not important that we use it in the work of the Luther League?

BOOK REVIEW

THE BIBLE—A GENERAL INTRODUCTION. Herbert C. Alleman, D. D. The Lutheran Publication Society, Philadelphia. Pp. 161, pp. vi. Price 50 cents.

The introductory note is by the Sunday School Literature Committee. There are thirty-nine chapters, charts and maps. The chapters deal with such subjects as "The Canon: Authority," "The Pentateuch: Genesis," "Patriarchal History," "The Period of the Judges," "The United Monarchy," "The Kingdoms of Israel and Judah," "The Prophets," "Poetry of the Bible," "Gospel History," "Apostolic History," "The Epistles," "Geography of the Bible," "Institutions of the Old and New Testament," "Our English Bible," and kindred subjects. This is Book I in the Lutheran Teachers' Training Series for the Sunday School, prepared under the direction of the Sunday School Literature Committee of the Board of the Lutheran Publication Society. It is well printed; both type and paper are good. Each chapter is followed by a series of questions. We recommend this to teachers in our Sunday schools as a useful and informing book in their important work of Sunday school instruction.

WHAT IS THE UNITED CHURCH?

The United Norwegian Lutheran Church of America is the youngest of the Norwegian Lutheran synods. It was organized in 1890. The composing parts were: The Conference, the Augustana Synod and the Anti-Missourian Brotherhood. The work of the United Church has been most signally blessed, and her growth wonderful. In the first decade after her organization she more than doubled her membership and now 54 per cent. of all Norwegian Lutherans in America are within her fold. She now exercises spiritual care over more than 276,596 souls with 169,906 communicant members. These are gathered in 1,700 congregations. Her list of pastors and professors numbers 609. Her college is St. Olaf College, at Northfield, Minn., with an enrolment last year of 541 students. Her theological seminary is in St. Paul, Minn. She also has a number of academies scattered over the States and Canada. Her two foreign mission fields are in Madagascar and in China. The mission treasurer last year handled over $172,000.

At the convention in St. Paul, Minn., June, 1913, a large class was ordained for the ministry, being the largest class ever ordained at one time in the Norwegian Lutheran Church either in this country or in Norway. Eight pastors from other synods and 52 congregations, nearly all organized last year, were admitted into the synod.

Negotiations for the purpose of uniting the Norwegian Lutheran Synods have been carried on and will no doubt ultimately result in union of the three largest bodies, to wit: The Norwegian Synod, The Hauge Synod and the United Church.—From the Chicago Lutheran, 1913.

One summer a party were out camping in the Adirondacks. After a few evenings all the yarns and songs the men knew began to get stale, so someone suggested reading aloud around the camp-fire. Unfortunately, none of them had thought of bringing a book along except one man who rather apologetically explained that he always carried a Bible, but expected it would hardly do, as half the party was composed of rough backwoodsmen who would not understand it. Having nothing else, however, they started reading it, and it so happened that the simple backwoodsmen appreciated it most of all. No doubt their lonely lives in the woods had made their minds more receptive than the minds of those living in cities.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK

—The twenty-second annual convention of the Luther League of New York State will be held in Hudson, May 18, 19 and 20. All sessions will be held in St. John's Church, corner North Sixth and Gifford place, Rev. H. D. Shirner, pastor.

A most cordial invitation is extended to all young people's societies connected with Lutheran churches in New York State, whether connected with a District League or not to send delegates to this convention. Each society is entitled to two delegates, each District League to five delegates. Visitors are welcome.

The Luther League of St. John's Lutheran Church is making preparations to care for all delegates and as many visitors as possible, and extend to each and all a most cordial invitation. Credential blanks should be filled out and mailed to the chairman of the credential committee, Mr. Louis A. Biel, 125 Taylor avenue, Utica, N. Y., as soon as possible and not later than May 5.

The executive committee has prepared a very interesting and profitable program concluding with a Grand Rally on Thursday evening consisting of special music and a model Junior League meeting.

Social features: Among the items of social interest in connection with the convention may be mentioned a reception tendered by the Local League after the close of the Wednesday evening session, and a trip to the State Training School for Girls, also an automobile trip to the State Firemen's Home and other points of interest.

A list of desirable hotels and private rooming houses will be found at the church. All delegates and visitors are requested to report there immediately upon arrival. For further information address the chairman of the committee, Mr. William M. Snyder, 544 State street, Hudson.

This call is extended to every Lutheran society in New York State and vicinity, of whatever name and however synodically related and urges all to send a full quota of delegates to this convention.

By uniting our forces and every one contributing his share, the convention will be a fine success. Let our motto still be "Of the Church—By the Church—For the Church" and let our lives be in accord with our profession of faith in Christ.

LOUIS A. WILKE, President.
J. HOWARD HAHN, Corresponding Secretary.

BUFFALO DISTRICT

—On Sunday afternoon, March 21, the Luther League of Grace Church, North Tonawanda, visited the hospice on Washington street, Buffalo. Mr. L. A. Wilke, president of the State League of New York, had charge of the program, and Miss Lydia Hains sang a solo. At the regular monthly meeting in February William Woodrich, Jr., was elected delegate to the coming State convention at Hudson, and William H. Meisner alternate.

MOHAWK VALLEY DISTRICT

—The Luther League of the First English Lutheran Church, Schenectady, recently revised its constitution and re-elected the following officers for a term of one year: Mr. C. A. Swanson, president; Mr. O. F. Kraetschmar, vice-president; Miss Lillian Winders, Mrs. C. F. Witherwax.

The work of this League for the year just ending has been gratifying in many respects. The spiritual side of the work has been carried out in the devotional services which are held each Sunday evening with but very few exceptions. The social side of the League gives a splendid opportunity for the young people to get acquainted. During the year the League entertained at the Y. M. C. A. and was commended for its very successful effort. Rallies were held with neighboring Leagues.

The League pledged its financial support to the church and a considerable sum of money has been collected for this purpose.

During the months of January and February a contest between the members revived interest and enthusiasm in the League. The contest was in securing the best attendance at the devotional services and the securing of new members. The team that wins the contest is to be the guests of the losers at some form of entertainment, probably a banquet.

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PENNSYLVANIA

PHILADELPHIA DISTRICT

—At the Church of the Incarnation a Boys' Luther League and a Girls' Luther League have recently been organized. They are meeting regularly in the parish house.

ALLENTOWN DISTRICT.

—At the regular monthly meeting of the executive committee of the Allentown District Luther League held in St. Paul's Church, Catasauqua, a committee was appointed to arrange questions for the study of the Augsburg Confession to be taken up in connection with the Topics next year. The committee is headed by Rev. A. T. W. Steinhaeuser, of Allentown. An interesting discussion followed a topic on "Why Are Not the Young Men in the Luther League?" which was presented by Ralph Fry, chairman of the extension committee, and Louise A. Leisenring, the corresponding secretary of the District League. One new League was reported added, making two new Leagues since the fall convention. Arrangements were made for the spring rally, which will in all probability be held in East Bangor some time in May. The topic for discussion at the next meeting is "The Social Side of the Luther League."

UPPER LEHIGH VALLEY DISTRICT

—The Luther League of Trinity Church, Lehighton, Rev. J. H. Kuder, pastor, observed its twenty-fifth anniversary, with a special service, on March 11.

LANCASTER DISTRICT

—The Luther League of St. John's Church, Emaus, Rev. M. O. Rath, pastor, arranged a series of Lenten sermons at which the speakers

were laymen. Among these were Mr. Harry Hodges, assistant general secretary of the Luther League of America; Mr. James M. Snyder, of Philadelphia; Prof. R. R. Fritch, of Muhlenberg College, and a number of men prominent in Allentown and Bethlehem.

—The Luther Leagues of Holy Trinity and St. James' Churches, Lebanon, held a joint meeting in Trinity Hall on March 12. The address of the evening was delivered by Rev. W. A. Lambert of St. James' Church, and was followed by a musical program.

CATAWISSA DISTRICT

—The Luther League of our church at Hummelstown is another of the many contributors to the fund for the Relief of German Foreign Missions.

PITTSBURGH DISTRICT

—The forty-sixth semi-annual convention of the Pittsburgh District Luther League will be held in St. John's Lutheran Church, East Liverpool, Ohio, on Thursday, May 13, 1915. Sessions will be held morning, afternoon and evening. Each League is entitled to five delegates, excepting pastors. All Luther Leaguers in the surrounding districts, whether or not they are members of the District League, are cordially invited to attend the convention. The only expense will be transportation. There are several prominent speakers on the program, which will be announced later.

—The Luther League of Trinity Church, Avalon, Rev. G. B. Tejan, pastor, is officered as follows: President, Miss Bessie Shira; vice-president, Miss Norma Schneider; secretary, Miss Hilda Schneider; assistant secretary, Miss Evelyn Shirey; treasurer, Mr. Homer Bechler; organist, Miss Della Seelhorst; assistant organist, Miss Minnie Sheffel. The average attendance at the regular meetings is about twenty-five. The social meetings of the League are more largely attended, there being over fifty in attendance at the last social. This League expresses its desire to see in THE REVIEW descriptions of methods to inspire enthusiasm, secure attendance and arouse activity in a Luther League.

NORTHWESTERN DISTRICT

—At a meeting of the executive committee of the Northwestern District League, held in Luther Memorial Church, Erie, on March 21, it was decided to hold the annual convention in Erie, in October instead of June, the regular time. This action was taken to avoid a conflict with a Luther League Rally which will be held at Thiel College, Greenville, in May.

WEST VIRGINIA

WHEELING DISTRICT

—The winter convention met February 12 in St. John's Lutheran Church, Martin's Ferry, Ohio. It was resolved to hold the winter convention in February, the autumn convention in October and the summer convention in either June or July. "Observance of Lent," in either June or July. "Observance of Lent," "Personal Devotion" and the "Progress of Lutheranism" were discussed by the convention. A "Round Table" was conducted by Rev. A. L. Benze and the closing service by Dr. McDaniel. The evening was taken up by the local Junior League with a musical and literary program along missionary lines, showing the Light of the World on the nations and peoples of the earth. As a conclusion the district president, Mr. John Metzger, in a happy way introduced Rev. A. L. Benze, who gave an interesting account of attending a tourist's church in Switzerland last summer. More than seventy-five delegates and some visitors were present in the afternoon, and in the evening the church was filled. The next convention will be in the summer, either in Bridgeport, Ohio, or Parkersburg, W. Va.

OHIO

NORTHEASTERN DISTRICT

—The seventeenth annual convention of the Luther League of Northeastern Ohio was held in Calvary Lutheran Church, Cleveland, Rev. H. B. Ernsberger, pastor, on Monday, February 22, 1915.

The first session was opened by the use of the common service, conducted by Rev. I. C. Birk of St. James' Church, Cleveland. The convention theme was "The Supreme Ideal" as stated in Psalm 16:8—"I have set the Lord always before me." This theme was briefly discussed by Rev. W. H. Bunge of St. Paul's Church, Cleveland.

The president, Mr. A. M. Obenauf, of Youngstown, president. Mr. I. E. Arnold, of the local League, extended a hearty greeting to all delegates and visitors. Rev. Frischkorn, of Warren, responded.

The various Leagues of the district were called upon for their reports, a member of each speaking briefly on "The Aim of Our League for 1915." The convention heard the reports of Miss Juanita Jeckel, of Bethany League, Cleveland, and Miss Greenawalt, of Barberton, delegates to the State convention at Columbus last June.

After the president's report the meeting adjourned for dinner, served in the basement of the church.

The afternoon session began at 1:30 with devotional services, conducted by Rev. W. J. Kratz, of Youngstown. The first subject of the afternoon's program was "The Luther League Volume." It was discussed under three headings—"A Leaf from the Past," by Mrs. F. G. Zwerner, of Akron; "A Leaf in the Making," by Mr. William Kuhlman, of Youngstown; and "A Leaf for the Future," by Mr. Sherrill Max, of Warren.

In discussing "A Leaf from the Past," after giving a brief historical sketch, Mrs. Zwerner said: "The Luther League is a training school for the Church. We are instructed in Christian history, the deaconess work, the educational work, the missionary work. The Luther League has trained our young people to talk, to express their thoughts before a body of people. It has educated young people for Sunday school work, many of our teachers having been recruits from our Luther League ranks. The young people have learned to do inner mission work—to call on the sick, visit the poor, etc. If the pastors will give the necessary information, I believe the Luther League can do a great deal in taking care of the inner mission work of the locality. The Luther League has stirred up a missionary spirit among its members. I find that in our own district synod there were five more Leagues in 1914 than in the previous year. In 1913 the benevolences amounted to $216, while in 1914 the amount given was $505, more than double that of the year previous. Lastly, it has aroused a social spirit, a friendly spirit among its members. Sociability tends to happiness, especially in this day and age when there are so many outside amusements. The Luther League grew up because of a recognized need of the Church. It is loyal to its pastor, to its synod. It has deepened a feeling of reverence and loyalty."

In the absence of Mr. Kuhlman, his paper on

"A Leaf in the Making" was read by a substitute. He said: "The Luther League is making better Christians of its members. There are many forces tending to draw us away from the Church. In this conflict between the world and the Church the League is an effective anchor. Through its Topics it acquaints its members with our Church history and keeps our duties before us. It keeps its members active and busy. It supports missionaries at home and abroad. The League should take stock of its materials. It is not necessary to have a great many members, but we need to have as many faithful ones as may be. 'Except the Lord build the house, they labor in vain that build it.' The foundation must rest on Jehovah, the rest of the building is a matter of detail. Strive to keep present members busy. Appoint a membership committee. Make personal visits to members who continue absent. When dues are unpaid, follow the business man's method—notify debtors of amount due."

"A Leaf for the Future." In discussing this phase of the subject the speaker took as the basis of his remarks the Luther League motto—"Of the Church, by the Church, for the Church." He said in substance that the League is of the Church because it is composed of the younger members of the Church, which is in accordance with the Constitution of the League; by the Church because the young people are protected and guided under the authority and direction of the Church; for the Church because in our Topics which we study each week at our devotional services we learn how the League may be of service to the Church and also learn its doctrines. One of the things the League hopes to do in the future is to show to the world what our young people stand for and to solve one of the greatest of problems, that of drawing and holding the young people in the League and Church.

After the discussion of these topics a round table was conducted by Mr. Paul Krebs, of St. Paul's League, Cleveland. This was one of the most enjoyable parts of the program, being carried on in a snappy, interesting way.

One of the plans for the coming year is that of the Luther League of Cleveland to purchase some land near one of our lakes for the purpose of erecting an auditorium for a Lutheran Summer Assembly. The object is to give Lutherans a week of study in Bible and in Lutheran methods of Sunday school work and at the same time afford recreation and rest. It would give us better equipment for our work; it would train for service.

The round table was followed by remarks by Rev. E. W. Simon, of Akron, in appreciation of the questions discussed. "Some of the problems of the Church are being solved and the fact that some are recognized as being unsolved indicates that the League is working and is not resting satisfied with its labors," was one of the things Dr. Simon said.

The next subject was "The Resigners," by Mr. A. E. Albright, of Youngstown. This able paper was followed by "The Reserves," by Mr. Russell Hornberger, of Barberton.

The reports of the treasurer, statistician and convention committees were given. There are now 11 Leagues with 291 members, a total net gain for the year of 51 members. The total receipts were $627. There were added 72 subscriptions to the LUTHER LEAGUE REVIEW.

The League accepted an invitation to meet next February at Grace Church, Youngstown, Rev. J. L. Miller, pastor.

The Junior League of St. Luke's Church, Youngstown, was admitted to membership in the District League.

The election was then held. The tellers announced the following as newly elected officers of the District League: President, Paul Krebs, St. Paul's League, Cleveland; vice-president, Bertha Rapp, Calvary League, Cleveland; secretary, Mrs. Alvin Fuelling, Bethany League, Cleveland; treasurer, F. O. Struchen, First Church, Cleveland; member of executive committee, Rev. J. L. Miller, Youngstown.

The following were chosen to represent the District League at the State convention at Mansfield: Delegates—Sherrill Max, Warren; Miss Lillian Dressler, Akron; Albert Haynes, Barberton; A. E. Albright, Youngstown; Miss Belle Heiss, Cleveland. Alternates—Mrs. J. A. Frischkorn, Warren; Raymond Lutz, Akron; Russell Hornberger, Barberton; Albert Kuhlman, Youngstown; Mrs. Husted, Cleveland.

The evening session was opened by the use of the Vesper Service, conducted by Rev. H. B. Ernsberger, pastor loci. After an anthem by Calvary choir, Rev. Simon P. Long, D. D., of Mansfield, gave a very interesting address on "God's Gold." He said in part: "God's gold seems to be very rare. It seems very rare in the family. How many there are who cannot call a square foot of ground their own! Yet at $50 an acre, eight square feet of land can be bought for one cent. So we see that with ordinary thrift it is not impossible for any family to own a little land. Gold seems to be rare in the church. The decorations and furnishings of many churches seem to bespeak wealth, but we often find their ministers or janitors unpaid. It is not hard to find money for institutions of various kinds—libraries, schools and colleges. But for an institution directly connected with the church, gold is very rare. There is not enough to send missionaries to tell the heathen Christ ever lived.

"We think of gold as existing in mines far away from our homes, but 93 per cent. of the gold we have has been found at home. We may live in contentment and be sure there are opportunities all around us if only we will make use of them. A story is told of some men who lived in southern Africa. When the news of the discovery of gold in California came to them they made ready to go there to seek their fortunes. On the voyage they whiled away the time by playing dice with some queer looking pebbles they had picked up in their old homes. One day after their arrival in San Francisco some one happened to see one of these pebbles and recognized its value. Not long after, the world heard of the discovery of the vast diamond fields of South Africa. How chagrined these men must have been when they learned the truth about their 'pebbles'!

"We often hear the phrases—the poor farmer, the poor editor, the poor preacher. We have begun to find that farmers are seldom poor. As for editors, a few instances will be enough to show that gold may be found in that vocation. Horace Greeley, at one time earning only $40 a year, found so much wealth that he was once able to lend Vanderbilt $800,000. Childs bought a plant that was losing money and began to publish the Philadelphia Ledger. He has given over two million of dollars to the United States and has helped his own city in many ways. The whining about the poor minister has been a curse. Boys with brains are made to believe that starvation lies before ministers and that they had better use their talents as

lawyers or physicians. Yet many in the latter professions are poor. It is also true that many a preacher gets more than he earns. Men who love God and their work and give freely of their talents and strength and will tell the truth at any cost, will have demands for their services. The ministry is the only business that one can enter upon with 'no money in his purse and with only one coat' and have God's guarantee that he will be cared for.

"Many of us make free will offerings impossible because we do not pay our debts to God. We owe Him one-tenth of our incomes; the free will offering must come outside of that. The people of the Church are giving about one-sixteenth of one per cent. to carry the gospel to the heathen. We have disgraced our Father. He who owns the world must beg for gold to help care for His own. We give only when we do not feel it. We ought to give till we do find it necessary to make sacrifices. Gold comes to honest people. Pay your debts. The Rothschilds are people who have always stood for honesty to God and man. They follow the plan of paying tithes. The blessing of God has followed them. While we ought not to pay tithes with the purpose of winning a blessing, we cannot be honest with God and not win one. We are not all using the gifts God gave us. Find your strength and use it. We are as strong as our greatest weakness, just as the real strength of a chain is in its weakest link. Strengthen up the weak places. To gain gold, we must sow it. Some are wondering why they never got any of God's gold. Sow it. Sow for your competitors. The divine plan is to do good to one's fellowmen. The man in business should see how much he can give instead of how much he can get. A famous example of sowing for his competitors is found in the life of George Peabody. While a boy clerking in small stores he got into trouble with his employers because of his stubborn sense of honesty. He attracted the attention of a wealthy woman, who educated him. He became a great merchant. With the gold he reaped, he helped create funds for education in the South, for Harvard and other colleges, for the workingmen of London, and many other worthy causes. To win gold, show it, grow it, and sow it for yourself and others."

The committee on credentials reported an attendance of 38 delegates, 5 honorary delegates and 79 visitors, making a total of 122. This was the largest convention the District League has ever had. The total number of Leagues represented was 13.

Announcement was made of the meeting of the State convention at Mansfield in June and of the next district convention in February, 1916, at Youngstown.

—The annual convention of the Luther League of Ohio will be held June 23 and 24 in the First English Lutheran Church, Rev. S. P. Long, pastor, Mansfield, Ohio. The program is now being prepared and all indications point to a splendid convention.

NORTHWESTERN DISTRICT

—On February 8 the Luther Leagues located in Toledo belonging to the above district presented the operetta, "The Nautical Knot," before an audience of 1,100. It was a success.

—On February 15 St. Stephen's Luther League entertained the cast and chorus that took part in "The Nautical Knot" at the parish house in the form of a Valentine Party. The executive committee were also their guests and everybody had a good time.

—At the last convention of the District League it was decided that there should be a committee appointed to be called the "Efficiency Committee," whose duty it was to go around to the various Leagues in the district, especially those just organizing and the weaker Leagues, and assist them with their devotional meetings. This committee, headed by Mr. O. C. Rohde, are hard at work, having visited two Toledo Leagues which are just in the process of organization, and our Luther League at Waterville. They report they are being very cordially received.

—The spring convention of the District League will be held at Defiance, Ohio, the guests of Zion's English Lutheran Church, on Wednesday, April 28. A large attendance is looked for.

—While our church at Chillicothe is without a pastor, the Luther League conducted Lenten services every Wednesday evening until Easter.

CANTON DISTRICT

—The fourth annual convention of Canton (Ohio) District Luther Leagues will be held in St. Paul's Lutheran Church, Alliance, Rev. W. W. Kennerly, pastor, on May 30 and 31, 1915. The first session will be on Sunday evening and two sessions will be held on Monday, in the forenoon and afternoon.

INDIANA

—The Luther League of St. Mark's Lutheran Church, Batesville, recently gave an entertainment at which they netted a nice sum of money. They paid for cement curb and gutter put down on the south side of the church and also paid part of the janitor's salary for the past year.

CENTRAL INDIANA DISTRICT

—The St. Mark's Luther League of Batesville cordially invites large delegations to attend the convention of the Central District of Indiana, Sunday, May 2, 1915. Members of the Junior League of St. Mark's Church sold Easter cards for their Mission Fund.

ILLINOIS

CHICAGO DISTRICT

—As one of the results of an every member canvass, recently conducted by the men of the Church of the Ascension, Rev. C. E. Derr, Ph. D., pastor, twenty-four new members were enrolled by the Luther League.

MICHIGAN

DETROIT DISTRICT

—The annual meeting of the Detroit League of Lutheran Young People was held on March 7 in Bethel Lutheran Church, Rev. Gromisch, pastor. Arrangements were made by the League for the Spring Rally, at which time Rev. Simon P. Long will deliver the address. The election of officers resulted as follows: President, H. R. Wagner; vice-president, Carl Buhrer; recording secretary, Bertha Reitzkat; corresponding secretary, Grace Guich; treasurer, Esther Bunge.

NEBRASKA

—In response to the following invitation, "the Luther League of Kountze Memorial Lutheran Church, feeling that there should be a closer bond of unity among our splendid Lutheran young people of Omaha and vicinity, very heartily invites you to join in a social evening, February 9, at 8 o'clock, in Kountze Memorial Lutheran Church," about 160 members of the young people's societies of the eight different Lutheran churches enjoyed the hospitality of this society on that date.

CONNECTICUT

—The tenth annual convention of the Luther League of Connecticut will be held in the Immanuel Lutheran Church, corner Cook avenue and Hanover street, Meriden, Conn., Rev. Paul Kirsh, pastor, Wednesday, May 26, 1915. There will be three sessions, morning 9:30; afternoon 2:30; evening 7:30. Missionary Rev. Fred Schaefer will be the principal speaker at the evening service.

IOWA

—The eleventh annual convention of the State Luther League of Iowa will be held at the Bethesda Norwegian Lutheran Church, Rev. Martin Norstad, pastor, at Jewell, Iowa, on May 5 and 6, 1915. The committee in charge of the program is doing all in its power to make this convention the most profitable one in the history of the State Luther League of Iowa. "Methods" is the convention theme. Among the features of the program, besides the convention and rally sermons of the evening sessions, there will be a Luther League Institute conducted by Rev. Luther M. Kuhns, General Secretary of the Luther League of America; a Quiet Hour, conducted by a parish deaconess, and a Fraternal Exchange Hour. A large representation from all Leagues is strongly advised.

The Luther League of the Bethesda Norwegian Lutheran Church of Jewell, one of the largest in the State, with a membership of 190, is planning to care for all the delegates and as many visitors as possible. The delegates will have an opportunity to inspect the Jewell Lutheran College, which is located there.

KANSAS.

—The Luther League of Kansas will hold its fourth annual convention at Peabody, Kansas, April 28, 29 and 30, in St. Paul's Lutheran Church, Rev. Harvey S. Lawrence, D. D., pastor. Names of delegates and visitors should be sent to Rev. Lawrence, pastor loci, not later than April 21.

—The Luther League of St. Mark's Church, Atchison, adopted an affectionate and appreciative tribute to Rev. Howard C. Garvic, late pastor of that church.

WYOMING.

—A Luther League with a charter membership of eighteen was recently organized in our church at Laramie, Rev. M. A. Jensen, pastor.

MINNESOTA.

—The Luther League of the Church of the Redeemer has purchased a fine silk robe for the pastor, Rev. C. J. Rockey.

CANADA

—The second annual business meeting of the Luther League of the Church of the Resurrection, Halifax, Rev. M. J. Beeber, was held on February 17 at the home of J. E. Hiltle. Thirteen new members were received. The devotional meetings during Lent were held in Temperance Hall immediately after the congregation week-day Lenten services. The League decided to place the Lutheran and the Nova Scotian Lutheran into the reading room of the Y. M. C. A., and the American Lutheran Survey into the reading room of the public library.

At its recent monthly social and business meeting this League added three new members to its roll, decided to hold a birthday social in May, and completed arrangements for the Palm Sunday and Easter decorations of the hall in which the church services are held. This League is working steadily and earnestly for the upbuilding of the local church.

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